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"life purpose" rather than miscellaneous and transient purposes? What does it *matter* which way of life you choose? The answer, it seems to some of us, is that one road leads, in general, to greater happiness than the other; unless it does, there is no reason for preferring it. In short, we need not only objective clues to wise choice, we need a reason for choosing. In a world without hedonic differences there would be no use at all in having any ethics. The ultimate seat of all value is just this despised subjective, unsharable feeling of pleasure. Unless activities are going to produce that sort of feeling somewhere, in some one, they might as well not go on at all. To eliminate "pleasure" in the common, subjective sense of the term, is to eliminate the motif for ethics.

DURANT DRAKE.

VASSAR COLLEGE.

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## REVIEWS AND ABSTRACTS OF LITERATURE

*The Realities of Modern Science: an introduction for the general reader.* JOHN MILLS. New York: The Macmillan Company. 1919. Pp. xi + 327.

This is not a metaphysical inquiry. Philosophically the author is naïvely realistic. The purpose of the book is to give to the "general reader" an initiation into the terminology, and an acquaintance with the favorite entities of contemporary physical chemistry. So far as the author has any further thesis, it seems to be this, that molecules, atoms, and electrons have so frequently and variously been measured, with results so corroborating one another, and explain deductively so much which formerly was only in the status of "empirical" law, that they should now be considered no longer as hypothetical entities or convenient concepts, but as "the realities of science." The general reader to whom this book is addressed should not be too general a reader; preferably he should be a person who knew a considerable amount of physics and chemistry in former days, but has been neglecting them of late, and one, moreover, who can read a mathematical equation and have it mean something to him. Such a reader would indeed profit from what the author has to give him in the second half of this book.

The book, however, is two distinct books in one. The first half is taken up with a general review of science from the ancient Egyptians on down, through Thales and other well-known characters, with a few speculations as to the prehistoric. Even such a sketch, too hurried to be altogether accurate, may be of use to some readers, but scarcely to those who would profit from the rest of the book. After

a first chapter on electrons, there is then another introduction, this time mathematical. Force is here defined as a mathematical abstract concept of the rate at which energy changes over a space. Many readers would probably miss the point of these chapters, good as they are in substance. Then follows the second half of the book, the profitable part for most readers. It takes up such topics as the kinetic theory of gases, electric currents as moving electrons, equilibria, ions, *etc.* The exposition has a certain unity as an introduction to physical chemistry. Some beautiful bits of exposition are here interspersed with other sections that are quite unnecessarily puzzling. The author has done his work pretty well, yet gives the impression that he might have done it better.

There is a genuine place and need for popular expositions of scientific progress in the various fields, expositions which are not intended as text-books for embryo specialists, and do not assume too infantile an intellect on the part of the reader. Yet few writers who try it make much of a success at it: to be a Tyndall or a Huxley requires, it would seem, a peculiar gift. But some of the fault seems to be attributable to a lack of appreciation of the difficulty of the task, perhaps to a carelessness born of the feeling that science is changing rapidly, and such a book is bound to be ephemeral. Or the author, though knowing his subject, may forget his reader just long enough to cause the latter to lose the trail. Often the effort after simplicity results in scraps and fragments. This is possibly the commonest fault of all. Not enough is said on a given topic to drive it home. It is better to be rather repetitious and detailed, if only the outline is kept clear. Mental digestion, like physical, is not instantaneous. We might picture the intended reader as one willing to be interested, but tired after a hard day's work at other things. He is subject to occasional inattention, and so the important points need to be repeated and progress summarized from time to time. He may be unexpectedly ignorant or forgetful, and references to even the supposedly well-known should be in full. Comparison and analogy should be freely used. But most important of all, he is a human being, and the whole presentation ought, therefore, to be enlivened by anecdote or filled out by concrete detail, even though these be logically almost as redundant as the changes of posture and flourishes of a piece of chalk with which the skilled lecturer keeps his audience psychologically awake. Meanwhile the author can not argue difficult points, or put in the exact shade of qualification. The outcome is, that even after all effort and with the best intentions, your popular exposition may merely teach the unsuspecting reader a number of "facts that are not so." This is why the writing

of a book "for the general reader" is a problem whose solution requires a disproportionate expenditure of time and thought, only to leave us often in the end dissatisfied. Such, to a considerable degree, is the book before us.

H. T. COSTELLO.

COLUMBIA UNIVERSITY.

*The Psychology and Pedagogy of Anger.* ROY FRANKLIN RICHARDSON. Educational Psychology Monographs, No. 19. Baltimore: Warwick & York. 1919. Pp. 100.

This is a good attempt at a practical introspective study in a field where objective studies are extremely difficult. By combining the coincidences among the notes on 600 cases of anger recorded by a dozen observers, Richardson has worked out typical descriptions of the mental situation stimulating anger, the behavior of consciousness during anger and following its disappearance. Three different types of anger appear. (1) Arising from a fore-period of irritable feelings. (2) Arising from an idea exciting negative self-feeling and followed by an activity for restoring positive feelings of self-importance. (3) Arising from social sentiments involving justice and fairness and coming suddenly without cumulative development of the feeling. The author is much interested in the reactive side of consciousness. He finds attributive reactions which express the pugnacity of the basal instinct by hostile witicism, sarcasm, cutting remarks, *etc.*; or a contrary conscious attitude expressing, "What's the use?" or an indifferent reaction. By making his analyses after the collection of concrete examples, the method is an advance over the personal speculations which have hitherto been available.

The pedagogical chapter dwells upon the utilization of anger rather than upon overcoming it. "From a pedagogical view, it should be cultivated and excited aright." The teaching of "love your enemies" would, in the author's opinion, fall short. "Anger, sublimated into keener intellectual and willed action, . . . is working in better accord with the evolutionary function of the emotion—to intensify action in a needed direction." Is it possible that those with strong native tempers to-day have an advantage? One wonders.

J. B. MINER

CARNEGIE INSTITUTE OF TECHNOLOGY.